# A.

To Lieutenant Colonel Fraser
Commissioner in Coorg
&c. &c.

Sir,

We do ourselves the honor to acquaint you, that agreeably to instructions contained in your letter of the 23d Instant the Committee this day proceeded to the Hoomlagherry barrier and striking into the jungle to the left of the small tank situated immediately below the barrier followed the track of a small path-way pointed out by a Coorg, for about 400 yards where they halted, and the Coorgs in attendance indicated the spot where the painful and solemn duties were to commence. Besides the Committee there were present Darashah Parsee, Chinna buswapah, several Coorgs (diggers) and a Naigues guard. The grave first to be opened and examined was described to contain the bodies of twelve men, brought



to

to this spot, decapitated, and interred by the Ex Rajah's orders - About eleven square feet being opened and to the depth of five feet, the twelve bodies were discovered, the flesh had became a deposure and in consequence no overpowering effluvia was emitted to prevent the duties of the Committee, the heads and bodies were all taken out, eight of which the Surgeon describes as being in his opinion decapitated, from the appearance of the vertebra - Chennabuswapah who was anxiously intent on all that was passing, on observing one body lifted out, having long drawers on the legs, exclaimed with agonized feelings, "that is my brother, if I had not fled, I should have been in the same hole -" The bodies were, as directed by you, and in compliance with Buswapah's re-committed to the earth - The Committee then proceeded to another part of the jungle, where three other graves were pointed out, said to contain the bodies of a

male

male, female and child - As described, the bodies were found; the bodies of the female and child were recognized from the smallness of the bones, especially the latter whose skull fell to pieces on being touched. Here the feelings of Chennabuswapah were again agonized in beholding the remains of his only child, murdered by the Dewan Buswapah Naig - The Committee then proceeded to the fifth grave described to contain the bodies of two females, which were found, a skull with a quantity of hair attached to it being lifted out, Chennabuswapah immediately remarked, that is the head of Dava Ummajee, in this remark he was joined by Darashah and several of the Coorgs, who all described Dava Ummajee as having a very remarkable formed forehead. There were other three graves, two were seen by the Committee, but they were not opened, it being late, and conceiving that they had fully executed your wishes

 and

and instructions by the exhumation of Seventeen bodies, thereby fully and satisfactorily verifying the depositions given, that a great number of secret executions had been perpetrated by the Ex Rajah -

We have the honor &c.
Signed/ H. Wiggins. Major 36
President -
" D. Birch M. D.
Aptt. Surgeon - Member
" J. Martyr Lieutt. 36th
Member.

Mercara
26th June 1834

(True Copy)
Signed/ J. S. Fraser Lieutt. Col.
& Commissioner

586

in his answer to the 25th question

states that the

which Latchminarain gives him

of Three individuals, but supposing Latchminarain's account of the manner in which he obtained the description of these people to be correct what was there then to lead him to suppose it at all probable that that these sepoys should proceed to Sookay. They are described by

which had been taken up to that moment pointed in

probability of their

conspiracy in that quarter If therefore Latchminarain was not aware of the real nature of the plot his having taken the trouble to draw out from recollection the description of these persons

so many others were mentioned and

the very place which

that they should proceed

can only regarded as a most extraordinary instance of foresight and what was to be regarded as still more extraordinary is that one of these ... very ...

" [illegible] the whole of the [illegible]

" by Beeranna Bunter, relative to the [illegible]

" the features of [illegible]

" [illegible] hence it appears that Latchmnarain

" had never seen Beeranna Bunter till then" is altogether a mistake. Beeranna Bunter is an old neighbour and acquaintance of Letchmenarain. He formerly lived in Coorgherry near where Letchmenarain has a house. He left upper Coorg about 15 or 18 years ago and has since on one or two occasions visited the country. Allusion to the intimacy which formerly existed between Letchmenarain and Beeranna Bunter is made in the deposition of [illegible].

Letchmenarain in the concluding part of his defence on the 1st charge alluding to the absence of [illegible] who had gone with the two [illegible] individuals as far as a place called [illegible] [illegible] saying" he added that two [illegible] "them that they talked the gentoo language and he "gave a description of their persons which I bore in mind and when Ramappah came to Mercara to see me after my suspension I told him to bear their persons in mind."

states that about 20 days [illegible]

feast which took place at the beginning of December Beeranna Bunter and another man came to his house in the evening and slept there and Servagar Thimmiah in his examination taken on the 19th of August says that about 10 or 15 days after Calliana was apprehended and sent to Bangalore (Calliana left Mercara on the 2nd February) he met Beeranna Bunter and another man in nad that the former told him that he had arrived there the evening before and had been to Lakhminarain's house for the settlement of a law suit which he had with a man at Haranghy.

Of the real object of Beeranna Bunter and Mavidah Rangappah's visit to the country scarcely a doubt can be entertained when it is considered that the slaves, whom Beeranna Bunter pretended to have come in search of left his service 16 or 18 years before and when notice is taken of that part of the country which they visited. They first to Haranghy and Guddynad, where a number of [illegible]aramparas followers reside, stay there two days

[illegible]

There is a slight discrepancy in the dates but it in no way affects the credibility of the evidence – the difference being no greater than might reasonably be expected after a lapse of 8 months.

The observation made by the Panchayet[illegible]dars

[illegible] the security of his family or property on the night of the 5th December and that he slept in his own house outside of the Fort.

Instead, however of regarding Letchminarain as an Officer holding a high responsible station, the Panchayatdars have apparently viewed him in the light of an unconcerned individual having nothing at stake and as an irresponsible officer whose duty was confined to the mere execution of such orders as might be given him considering his conduct in the latter character there may not have been evidence to show that he was aware of the report being a falsehood when he communicated it to me in the morning of the 5th and respecting my statements none to convict him of having told me a deliberate falsehood in the morning but Letchminarain is charged with having abused his trust, being an officer in confidential public employ, and viewing him as such and as a responsible Officer whose duty it was not only to report to me what had been communicated to him by Mullah, but also to adopt every means in order to ascertain the correctness of the report

—acts on the contrary tend to prove a fixed determination to mislead — and embarrass the Government to the very utmost of his power.

[illegible]'s conduct, viewing him as an individual whose own destruction was threatened by the revolt which he professed to believe was about to take place, is altogether too unnatural to be accounted for, if it be supposed that he placed the slightest confidence in Mullah's report, or even if it be supposed that he attached no importance whatever to it— In the first case, the adoption of precautions for his own safety, and that of his family, would scarcely have been omitted, and some little anxiety, at least, have been shown to ascertain the extent and exact nature of the impending danger, and in the other case curiosity alone, if no better motive, could have hardly failed to induce him to put at least a few questions to Mullah.— The only inference to be drawn from his having omitted to do so, is that he himself had concocted the exaggerated story which Mullah was no doubt tutored to give — and had therefore nothing to learn by questioning him — I may here observe that

But passing over the circumstances [illegible]
conduct in the morning what excuse is to be found
for having neglected to examine thoroughly the conduct of the [illegible] meeting
on his own home in the evening — The plea offered
[illegible] oppressed with the importance [illegible] taken no steps [illegible]
understood when it is considered that the lives and
safety of hundreds were at stake if the report were
true and that any considerable embarrassment and
inconvenience would result from the adoption of
precautionary measures to repel the attack if it were
false. The first thought of a faithful servant of
Government on being thus [illegible] would surely have
been to examine him, and that most minutely, as to
what he had seen and heard, and to endeavour by every
means in his power to ascertain what reliance might
be placed on the story which he had communicated to
[illegible] in the morning, and regarding which he knew
[illegible] anxious was to obtain further intelligence before
night fall. But reviewing [illegible] whole
conduct during the 5th December, what is there in it
which corresponds in any way with that zealous if
not honest discharge of duty which might be expected
[of] a responsible and confidential officer devoted

... present ... information

especially in emergent cases ... such ...

confirmation ...

Viewing the conduct of the Dewan Latchminarain therefore in his official capacity ... of his having taken no steps ... degree of credibility due to ...

I think of no excuse whatever. I am not prepared to assert positively that he told me that he had sent out a number of individuals, but the impression on my mind at the time was most certainly that he had done so, and I particularly remember desiring him to send out other persons along the Haringy and Somwarpett roads, by which he stated that the party under the Dhalvay Chickatapah was to advance or was advancing. Confidential Sepoys were afterwards dispatched in the same direction without Latchminarain being apprised of the circumstances in order to check the scouts supposed to have been sent out by him. It was then apparent confirmation given by one of these men who had been sent towards Thimmiah's house and who returned about Sunset that ... the Officer commanding

This letter is so mysterious as to de[illegible] some notice. It was within two or three days before Latchminarain's suspension from office

a peon attached to the fort of Mercara because he is an awkward fellow in what way is not said

Calliana's plot

person alluded to had left Mercara three or four months before on the plea of ill-health and it was during these four months that Calliana's plot was in course of preparation Mysore although there is no evidence to show ever proceeded to that place or that he was engaged in treasonable correspondence with Calliana during that period still the circumstances of his having been one of

Second charge

From the general tenor of the letter from Ramappaich to Lakshminarain dated 29th January and one or two others, it certainly does not appear as the Panchayatdars observe

## Second Charge

From the general tenor of the letter from Ramappah to Lutchmeenarrain dated 29th January and one or two others, it certainly does not appear, as the Panchayetdars observe, as if either Ramappah or Lutchmeenarrain had entertained treacherous designs towards the Company's Government but there is much in other letters which I think tends to show that the greatest caution was observed by both of them, in avoiding the insertion of any circumstances which (in the event of their letters being intercepted) might be produced in evidence against them. For information on all important subjects reference is made to the verbal communication of a confidential servant, and there is a degree of mystery in the style of all their communications which is rarely found, I think, in familiar correspondence between near relations, where there is nothing to conceal. Lutchmeenarrain's letter of the 9th Decr

I think in familiar

No. 608

596

To

The Officiating Secretary
to the Commissioner
for the affairs of Coorg
Bangalore

Sir,

I have the honor to report, for the information of the Commissioner, that the sentence of death passed upon Goodaymaney Appayah was carried into effect this morning at 10 o'Clock, by his being hanged on a Gibbet erected for the purpose on an eminence in front of the Fort of Mercara.

2. The whole of the Potails and a number of Ryots of Yeddav naad & Gudday naad, who had been ordered here in order to receive back their arms, attended to witness the execution.

I have &c
(Signed) C. F. LeHardy
Supt

Mercara
31st October 1837

Entered

166

597

Officiating Secretary
to the Commissioners for the
Affairs of Coorg

Sir,

I have the honor to forward for the information of the Commissioners a Petition in English from the Jungum Apperamparah, and a Circular in Tamil addressed to the Inhabitants of Coorg by the same individual, sent to me by the Parputtegar of the Bulla Nobly in Yellosaverashemay. —

I have &c.

Mercara
6th May 1836

Signed C. F. Lehardy
C. F.

(167)

a day while in Halary naad. –

15. He was recognized at Mercara as a Sannyasee who had twice visited the Country during the Ex Rajah's time, and who had rendered himself remarkable by the eccentricity of his manners, as well as by his sanctity. – It appears that, on his second visit, which took place about three months before the army entered Coorg, he was sent for by the Ex Rajah; & that in consequence of some indecent & disrespectful expressions which he used he was ordered to leave the Country, but, that the Rajah afterwards regretted the measure & sent a messenger to bring him back. – He had however passed the boundary when he was overtaken and refused to return. –

16. The Parputtegar of the Guddapay states that, while Apparampara stayed at Mercara, his language was so blasphemous, that he could not listen to it. – He represents him as deriding the power of the Hindoo Idols & Deities and as maintaining his own superiority to them. – The same character

Abharampara

who had heard the Junguma assert his identity as Veerappah. — It appeared indeed that he rather denied the truth of the story; but, this was done in a way calculated, rather to confirm than to dissipate the report of his being so. — When questioned on the subject his usual answer was that, "he was only a poor Sanniassee," — "that he was nobody," — "that he was the meanest servant of those by whom he was visited," &c &c. No direct reply could be elicited; and these evasive answers had the effect of impressing many of those who visited him with the idea that he was only covetous of securing a character for extraordinary sanctity, and was unwilling to be recognized as having a claim to the Musnud of Coorg. —

10. Such is the description given of the Junguma by several persons who visited him at Soobramany. — The Dewans viewed the matter as a trifling report without foundation, and which if left unnoticed, would die of itself as soon as its novelty had passed away. — The unreserved character of their communications on the subject convinced me of their sincerity, and that there was no

longer to be apprehended. A confidential servant was, however, sent to Soobramany in order to ascertain the exact state of the case; but, before he reached that place, the Jungum had proceeded, it was said, to Mangalore.— And I heard nothing more of him until the latter end of May, when he was found wandering about this country; but, without any followers except a few Brahmins and one or two Jungums

17 It appears, by the Depositions, that he arrived at Coodyputt in the early part of May, and after staying in that Talook a day or two, he proceeded to Somar-putt and from thence to Haringhy, where he found accommodation in the house of the Dalvaye Vuntetapah. — His next stage was to Halary Palace, in an out house of which, called the Colay Malligurry he stayed a day & a night. — He afterwards came to Mercara & remained here a day. — returned the following afternoon to Halary, slept two nights in the same place as before, & then proceeded to Somarpett putting up again, on his way there, at the house of the Dhulvaye. —

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18 It is probable therefore, that Apparampara's only motive in going to Halary Palace, was to produce the belief of his being in correspondence with a Rajammaji, with the view of strengthening the report of his being her husband. He could have no other object in visiting that place, as the Palace is at considerable distance (5 or 6 miles) from the high-road, and is situated in one of the most inaccessible and unfrequented parts of the Country.

19 The Soubadar of the Talook Biddiah, had foreseen the probability of his visiting Coorg and going to the Palace, and he had accordingly given instructions to the Parputtegaur to prohibit his entering the Cotay Nalligerey, where, it appears, that Junganus occasionally put up on going to Halary road. So far from doing so however, there is every reason to believe that the Parputtegar was not only privy to his gaining admittance, but, that he has, ever since the report was first circulated of the Jungum being Veerapiah's mother, been in direct correspon-

with him, and was aware of his in-
intention to proceed thither. — When
questioned in March last, relative to
some persons of his Naad who had gone
to Soobramany in order to visit the
Jungum, he professed his entire ignorance
of the circumstance and denied having
ever heard of him; but it has since
been proved, that he was one of the
first who visited Apparampara. — These
circumstances are detailed in an Arzee
from the Soubadar Reddiah which
I have herewith the honor to forward,
and I have, in consequence of the
suspicion which attaches to his conduct,
been induced to suspend him from his
office: a measure which I have had
less hesitation in adopting, as his dismissal
has been strongly recommended by the
Dewan.

20. I regret to be also under the
necessity of bringing to your notice the
conduct of the Soubadar Iyappah, and
of the Parputtegar of Yedanaad, Dodah
Gowdah; neither of whom afforded
any information of the assembly at the

Ryots

No. 609

604

To

The Officiating Secretary
to the Commissioner
for the Affairs of Coorg
Bangalore

Sir,

I have the honor to report, for the information of the Commissioner that the Prisoners named in the margin were forwarded yesterday, under a Guard of Coorg Jumma Ryots, to the officer in charge of the Jail at Calicut, which place I expect they will reach about the 25th instant.

*[illegible]
Chittee Codia
Cartoo Codia.

I have &c.
(Signed) C. F. Le Hardy
Capt.

Mercara
21st Nov. 1837.

Entered

1174

No 627 605

To

Officer in Charge of the Jail

~~The Principal Collector~~ at

~~of Malabar~~

Calicut

Sir,

I have the honor to forward, for your information, Copy of a Letter from the Officiating Secretary to the Commissioner for the Affairs of this Country directing me to forward to you the three Convicts (named in the margin) of whom I beg to enclose a nominal list; and to inform you that they shall be sent from this tomorrow under charge of a Guard of Peons, & may be expected to reach Calicut about the 21st Instant.

Pattiah Chettee
Coodie
Sattoor Coodie

I have &c

(Signed) [illegible]
Supt.

Mercara
18th Nov 1837

Entered

125

606

No. 66

To Captain J. Chalmers

Superintendent

of Astagram Division

Sir,

With reference of my letter of the 5th April last, I have the honor to forward, for your information, another Urzee from the woman+ therein mentioned, and beg that you will be so kind as to afford her such assistance as you are able in recovering the property which she claims, should it prove, on enquiry, that she is entitled to it.

+ Poottamee

Anniwarsimutah }
11th Feby 1837 }

I have &c &c

Sigd./ C. F. L. Hardy

Supt. W.

Entd

(176)

(1)

1920 ರಲ್ಲಿ [illegible]

[illegible]

ರಾಜಕೀಯ [illegible]

ನಡೆದಿತ್ತು. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

అదన్నీ ఉంటాయిట్ట.

2 మహా సముద్ర ప్రాంతర అనర్థాన్ని
ల అనంత వస్తు ప్రపంచాలుంటాయి
అఖిల ప్రపంచదర్శినిలో ప్రాంతీయ
ే శ్రీరవ సాటవి నగ్రశాస్త్రాలుండే
ద్దవు. పొంచపొంచ లబిత్రాలు నగ్ర
లిలంచ లిలించ భావని గళ్లా. ఆ లెంట
ని గళ్లా మానవున మనస్సుల్లో లక్ష్మి
ని జీలవనర వల్లా అంతరగళ్ళు రూండ
లపిందు లల్లికల్లోలలవస్తుంటు
మాదిత్వ. ఈ హిందు బిరుదినంద
భారతవు తత్వశిలిపాల్లు సాస్త్రవా
గల్లి. నరహ వాదించేల భారత
దర్శనము. ఈ హిందు గాల్ బెంది

ಜನಜೀವನದಲ್ಲಿ ಒಂದು ಹೊಸ ಕ್ರಾಂತಿ
ಯನ್ನೆಬ್ಬಿಸಿತು. ಭಾರತದ ರಾಜಕೀಯ
ಆಶೋತ್ತರಗಳಿನ ಪ್ರಧಾನ ಕ್ಷೇತ್ರವಾದ
ಇಂಡಿಯನ್ ನ್ಯಾಷನಲ್ ಕಾಂಗ್ರೆಸ್ಸ ಇವರಿಂ
ದ ಕೇವಲ ವಿದ್ಯಾವಂತರ, ಹಣವಂತರ, ಬಲಕೆಲವ
ಮೇಲ್ವರ್ಗೀಯ ಮಧ್ಯಮವರ್ಗದ ಮನಸ್ಸಿಂ
ದ ನಡೆಸಲ್ಪಡುತ್ತಿದ್ದ ~~ಅಸ್ಥಾನವಾಗಿದ್ದು~~ ನಿರ್ಗಾಲಿತ.
ಅದರ ಕಾರ್ಯಕ್ಷೇತ್ರವು ವಿಸ್ತರಿಸಿತು.
ಅಖಿಲ ಜನಸಮುದಾಯದ ವಿಶ್ವಾಸಗಳಿ
ಸಿ ಅವರ ಸಹಾಯ ಬೆಂಬಲದಿಂದ
ಅವರ ಶ್ರೇಯಸ್ಸಿಗಾಗಿ ಕೆಲಸಮಾಡ
ಬೇಕೆಂಬ ಚಿತ್ತಾಂಶವು ಹೆಚ್ಚಾಗಿ
ಬಂದಿತು. ಇದೇ ಸಮಯದಲ್ಲಿ

ಬರಿಂವಾದಿ ಮಹಾತ್ಮಾಗಾಂಧಿಯವರದೂ

ದ ಶಾಂತ್ರಿಸ್ವಿನ ಸಾತ್ರ್ಯವನ್ನು ಸಿಡಿದು ಅದರ

ಮೂಲಕ ದೇಶದಲ್ಲಿ ಕುದುನಿದ್ದ ಶಕ್ತಿಯು

ನ್ನು ಹೊರಗೆಳೆಯುತ್ತಿದ್ದರು. ಬ್ರಿಟಿಷ್

ಸರ್ಕಾರವು ೧೦ ದುಕಿಗಾಲಿ ಸಿದ ಮುಪಿಂಲ

ಛಾಪ, ಅದು ಸೆಗಾಟ್ ಸ್ವಾತ್ಮಿಕ ಕಟ್ಟಿದ ಪ್ರಾಗ

ಅದರ ಪ್ರಾರಂಭದಲ್ಲಿಯೇ ಉತ್ತೃ, ೨ನ

ಹೊಡೆ ಭಾರತ ಜನಾಂಗದ ಸ್ವಪ್ನಗಳು

ಬಹುಬಹುಮಾನ ವಾದವು. 1919ರಲ್ಲಿ

ದಿ ೬ ಏಪ್ರಿಲ್ ಜಾಲಿಯನ್‌ವಾಲಾಬಾಗಿನಲ್ಲಿ ನಡೆದ ರಾಕ್ಷಸೀ

ಪಕ್ಷನಿಂದ ಮಾಲಕರ್ಧ ಭಾರತವನ್ನು

ಹೊಡೆದೆಬ್ಬಿಸಿತು

3 1920ರಲ್ಲಿ ನಾಗಪುರದಲ್ಲಿ ನಡೆದ

ತಂದೆಯವರ ಜ್ಞಾಪಕನಕ ಸಂಪ್ರತ್ಯ ಅಲ್ಲಿಲ

ಶನಪ ಶಂಪ್ರತಿ ಸಂಸ್ಥೆ ಯ ~~ಅಸ್ಥಿಪಸ್ಯನನ್ನು~~

ಅಂಗರಪನೆಯಲ್ಲಿ ಬರ್ಹುಮುಟ್ಟಿನಬದಲು

ವಸ್ತ್ರಯನ್ನು ಮಾಡಿರು. ಹಿಂದಿನ ಕಾಲ್ಯಯಿಂ

ದ ಜಿಲ್ಲೆಯನ್ನು ಪ್ರಯ ಪುರದಲ್ಲಿ ಕಲ್ಲಿ

ಬ್ರಹ್ಮಶಿಷ್ಟನಂದ ಬಂಧಿರಮಾರ ಪ ಪ್ರತಿ

ಸಂಸ್ಥೆಯು ಮುಂದು ವರಿಯಲು ಸಾಧ್ಯವಿರ

ಅಲ್ಲ. ಇದ್ದರಿಂದ ಅದರ ಚಾಂದ್ರನಲ್ಲಿ

ಬರಲಾರಿರುನಿಜಎಂದು ಇಸ ಕಾನೇಲ್ಲಾ.

ಪ್ರಿನ್ಸಿಪಾಲರ ಮಿತ್ರ ವರಿಷ್ಠ ಗಾಂಧಿಯ

ಅವರ ಮನಸಂದು ಅದರಲ್ಲಿ

ಅನೇಕ ಬದಲಾವಣೆ ಸಸ್ಯನ್ನು ಮಾಡಿ

ಅದನ್ನು ನಿಜವಾಗಿಯೂ ಪ್ರಶಂಸೆ
ಯನ್ನಾಗಿ ಮಾಡಬಯಸ್ಸಿದರು.

4 3ನೇ ದಿನಗಳ ಬಳಿಕ [illegible] 20ನೇಯ
ಶ್ರೀ [illegible] ಶಾಂತ್ರಿ [illegible] 20ನೇಯ
ರ [illegible] ಸಂಸ್ಥಾನಗಳ [illegible]
ಬಿಟ್ಟಿದ್ದಲ್ಲ. ಅಲ್ಲಿ [illegible]
[illegible] ಅಲ್ಲಿ
[illegible]
[illegible].
[illegible]
[illegible]
ಸಂಸ್ಥಾನಗಳ [illegible] ಶಾಂತ್ರಿ [illegible]
[illegible] ನಿಶ್ಚಯ
ವಾಯಿ.

ಉಂದಿನಿಂದ ಶಿಲ್ಪಿಯ ಸಂಸ್ಥಾನದಲ್ಲಿ ಇದ್ದ
ಪದ್ಧತಿಯೇ ಒಂದು ಹೊಸ ಉಂಗುರದ ಪ್ರಕಾರ
ಪ್ರಮಾಣೀಕರಿಸುತ್ತಿದ್ದರು. ಶಿಲ್ಪಿಯ ಸಂಸ್ಥಾನ
ಕ್ಕೆ ಉಚಿತ ಪ್ರಕಾರ ಕಾಣಿಕೆಯ ದಲ್ಲಿ
ಬಾಗವನ್ನು ಬರಲು ಅವಕಾಶವಿಲ್ಲ
ಅವಶ್ಯವಾಯಿತು.

5. ನಾಗಪುರದಲ್ಲಿದ್ದ ಈ ಶಿಲ್ಪಿಯ
ಸಂಸ್ಥಾನಗಳ ತರಬೇತಿ ಸಂಸ್ಥೆ
ಯಲ್ಲಿ ಪ್ರಾರಂಭಿಸಿದ ...
ವಾದಕ್ಕೆ ಸ್ವಾತಂತ್ರ್ಯ ...
ಶ್ರೀ ಎಂ. ಎಂ. ಶಿಲ್ಪಕಲಾ ...
ಯಲ್ಲಿ ಬೆಂಗಳೂರು ಚಿತ್ರಕಲಾ ...
ಸಂಸ್ಥೆ 1921 ನೇ ಇಸವಿಯಲ್ಲಿ ಪ್ರಾರಂ

ಕಮಾಲಿಕೆ. ಶ್ರೀ ಎ. ಎಂ. ಟಿ. ಆಚಾರ್ಯ
ರು ಈ ಕಾಂಗ್ರೆಸ್ ಕಮಿಟಿಯ ಕಾರ್ಯದರ್ಶಿ
ಯಾಗಿ ಕೆಲವು ಕಾಲ ಕೆಲಸಮಾಡಿದರು.
ಅನಂತರ ಶ್ರೀ ಆರ್. ಬಿ. ಶರ್ಮರವರು
ಕಾರ್ಯದರ್ಶಿಯಾದರು.

6 ಈ ಬೆಂಗಳೂರು ಜಿಲ್ಲಾ ಕಾಂಗ್ರೆ
ಸ್ ಸಮಿತಿಯು ಖಾದಿ ಪ್ರಚಾರ, ಹರಿಜನೋದ್ಧಾ
ರ, ಗ್ರಾಮಪ್ರಗತಿ, ಹಿಂದಿ ಪ್ರಚಾರ,
ಪಾನನಿರೋಧ. ಈ ರಚನಾತ್ಮಕ ಕಾರ್ಯಗಳ
ಸಂಬಂಧವಾಗಿ ಪ್ರಾರಂಭವಾದ ಪ್ರಚಾರ
ಕಾರ್ಯಗಳನ್ನು ಸ್ವತಂತ್ರವಾಗಿಯೂ ನಡೆಸ
ಹಾಕಲು ಪ್ರಾರಂಭಿಸಿತು. ಅಲ್ಲಲ್ಲಿ ಭಂಡಾ
ರಗಳನ್ನು ನಡೆಸುತ್ತಿದ್ದರು. ಈ ಭಂಡಾರಗಳಲ್ಲಿ

ಜನಪಾವನ್ಯಸ್ವರ ಮನಸ್ಸಿನಿಂದಿಕಿ ಜಿಪ್ಪಜಿಪ್ಪ
ಜನರು ಪ್ರಾಪ್ತನವನ್ನು ಕೇಳುವ ಬರಹತ್ತಿದರು.
ಇದೊಂದುರೀತಿಯಲ್ಲಿ ಪ್ರಜಾಪ್ರಭುತ್ವದಿಸರ್ಕಾ
ವಾಯಿತು.

7 ಜಿಲ್ಲಾ ಸಂಸ್ಥೆಯ ವಿಭಾಗಗಳು

ಜಿಕ್ಕೆಯಾಂದ ನಲ್ಲಿ ಸಭಾಗಳು. ಜಿಂಗ್ಲಾ
ನಗರದಲ್ಲಿ ಜಿಲ್ಲೆಯಲ್ಲಿ ಕುಮಾರಾಂಬನಲ್ಲಿಯ
ಇನ್ನು ಶಿವಪ್ರದಿಲ್ಲಗಳಲ್ಲಿಯೂ ಬ್ರಾಹ್ಮ
ನ್ಯಾಯಕರ್ತರವು. ಆ ಗ್ರಾಮದಲ್ಲಿಂದ ದಂ
ಸಂಸ್ಥಾನದ ರಾಜಕೀಯದಲ್ಲಿ ಇಂದ
ಉತ್ತರಂಯು ಮಹಾಯಗ್ನ ಕಾಪ್ರಬಂಧ
ಅದರಲ್ಲಿ ಜಿಲ್ಲಾ ಮಂತ್ರಿಯಿಂದ ದ್ರ
ಕುಮಾರಾಂಬನ ಪ್ರಥಮ ನ್ಯಾಯ ಅಧ್ಯಕ್ಷ
ಒ ರಾದ ಶ್ರೀ. ಡಿ. ರಂಗೈಯ್ಯಂ ನಾಯ್ಡು

ಮಲಿನಾಬಿನ ಂಯಚಕ ಅಕ್ಷ್ಮೀಕೇನಿಯಮಂತ

ರಾಜದ್ರೋಹಿಗಳಿಂದ ಹತ್ಯೆಗೀಡಾದವರೂ,

ಬೆಂಗಳೂರಿನಲ್ಲಿ ಶ್ರೀ ಎಸ್. ಎಸ್. ಹೆಚ್ಚೂರವರೂ,

ಮೈಸೂರಿನಲ್ಲಿ ಶ್ರೀ ಕನಕದಾಸರಾಮ

ಬೆಂಗ್ರೂರಾವರು; ಇನ್ನೂ ಅನೇಕರೂ,

ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಜನಜೀವನವನ್ನು

ರೂಪಿಸುವಲ್ಲಿ ಹೆಗ್ಗಳಿಕೆ ಪಡೆದು ಬಂದ

ಶ್ರೀಂತ ಸಂಸ್ಥೆಯ ಪಾಧ್ಯಸಿದರು ಯುಂ

ಶ್ರೀಂಗಾರದರು.

೭ ಎಲ್ಲ ಕ್ಷೇತ್ರಗಳು ಹಿಪ್ಪನ

ಮೈಸೂರಿನ ಪ್ರಾಚೀನ ಜನ ಜೀವನ

ದರ್ಶನದ, ಅದಕ್ಕೆ ಹಿತ ಕರ ರೂಪ ಕೊಟ್ಟ

ಕರ್ನಾಟಕದ ನವ್ಯ ಉದಯೋನ್ಮುಖ

ದ ಪ್ರಾದೇಶಿಕ ಶಾಖೆಯ ~~ಕಾರ~~ ಸಾಹಿತ್ಯ ಶ್ರೀ. ಎಂ.

ಬಿಂದ ಕೃಷ್ಣಯ್ಯನವರು, ಶ್ರೀ

ಶಿಲ್ಪಶಾಸ್ತ್ರಿಯಲ್ಲಿ ಕಮ್ಮ ಬಿಂಬದ
ಪ್ರಕಾರವನ್ನು ತೋರಿಸಿದರು.

9. ಮೈಸೂರಿನ ಈ ಶಿಲ್ಪ ಶಾಸ್ತ್ರಿ
ಪಠಾಂಬವನ್ನು ನಿರೂಪಿಸುದಕ್ಕಾಗಿ ಕನ್ನ
ಡದ ಮುಂದಾಳುಗಳಾಗಿದ್ದ ಶ್ರೀ
ಮುದವೀಡು ಕೃಷ್ಣರಾವ್; ಕಲ್ಲೂರು ಶ್ರೀ
ನಿವಾಸರಾವ್; ಶ್ರೀ ಗಂಗಾಧರ ಮದುರಾಕ
ಮುಂತಾದವರು ಬೆಳಗಾಂವಿಗೆ ಬಂದರು.
ತಾ. 13 ರ ಶನಿವಾರ ಸಂಜೆ
ನದನರದಾರವ ಕ್ಕೆ ಮಿಳ್ಳೆ ಕಲ್ಲೆರ
ಲ್ಲಿ: ಪ್ರತಿಗಳಲ್ಲಿ ಒಂದು ಶಿಲಾಶಾ
ಧುರುಷ ಒಂಟಿಗಾಗಿರುವುದನ್ನೂ, ಈ
ಧುರುವಿನಿಂದ ಶಿಲಾರದಿಂದ ಬಿಂಬದ
ರುಕ್ಷಿಸುವುದನ್ನು; ನೋಡಿ ಬೇರ

 

ಪ್ರಕಟಿಸಲ್ಪಟ್ಟಿವೆಯೆಂದು ಕಾರಣದಿಂದ
ಬಂದ ಶ್ರೀ ಮುದವೀಡು ಕೃಷ್ಣರಾಯ, ಶ್ರೀ
ಕಲ್ಲೂರು ಸುಬ್ಬರಾಯ, ಶ್ರೀ ಗಂಗಾಧರರಾಮ
ಮುಂತಾದ; ಇವರುಗಳ ಪ್ರಯತ್ನದಿಂದ
ದೇವರ ನಾಮಗಳು 144 ಬೆಳಕಿಗೆ ಬಂ
ದಿವೆ. ಈ ಪ್ರಬಂಧದಲ್ಲಿ ಕೊಡುವ
ಸಂಪ್ರದಾಯದ ಪದಗಳು 3 ಪುಸ್ತಕ
ಹೊರಬಂದಿವೆ.

10\. ಮೈಸೂರಿನ ಚಿಕ್ಕದೇವ
ರು ಪ್ರಭುಗಳ ಶ್ರೀರಾಮ ಚಂದ್ರರಾಯ
ರು ಪ್ರಕಾಶಪಡಿಸಿದ ಕಥೆಗಳ ಸಂಗ್ರಹ
ಪ್ರಕಟವಾಗಿದೆ. ಈ ಸಂಗ್ರಹದ
ದಾಸರ ಪದಗಳು ~~ಸಂಗ್ರಹದ~~ ಸಂಶೋಧಿಸಿದ
ಲೆಕ್ಕದ ಪದಗಳ ವಿಷಯ ತಿಳಿಸುತ್ತ

ನಡೆಸುವರಲ್ಲಿ ಕ್ರೈಸ್ತ ಪಾದ್ರಿಗಳು ಅನೇ
ಕ ಹಿಂದುಗಳನ್ನು ಮತಾಂತರ ಮಾಡುತ್ತಿರು
ದನ್ನು ವಿರೋಧಿಸುವ ಸಂದರ್ಭದಲ್ಲಿ ಹೇಳುತ್ತಾ
ಕ್ರೈಸ್ತ ಪಾದ್ರಿಗಳು ತಿಳಿಯದ ಬಡವರನ್ನು
ಕಷ್ಟದಲ್ಲಿನ ಹಿಂದೂಜನಗಳನ್ನು ಅವರ
ಬಡತನ, ಅಜ್ಞಾನದಿಂದ ಹಿಂದೂಧರ್ಮ
ದರಲ್ಲಿ ಅರಿವಿಲ್ಲದಿರುವ ಜನರನ್ನು
ಉಳ್ಳವರ ಸ್ನೇಹ ಆಸೆ ಕ್ರೈಸ್ತರನ್ನಾಗಿಸಿಕೊಂ
ಡಿ ತ್ರಿ ವಿಧಿ ಕ್ರೈಸ್ತ ಧರ್ಮಕ್ಕೆ
ಮತಾಂತರ ಮಾಡುತ್ತಿದ್ದರು. ಈ
ಪದ್ಧತಿಯನ್ನು ತಡೆಯಲು ಸರಕಾರ
ವಾಗಲಿ, ಸ್ವಾಮಿಗಳವರಾಗಲಿ,
ಪ್ರಯತ್ನಿಸಲಿಲ್ಲ. ಶ್ರೀ ನಾರಾಯಣಗುರು
ಮುಖಂಡರಾದವರು ಕೂಲಂಕಷ
ಮುಖ್ಯವಾದ ಗಮನ ಕೊಡಲಿಲ್ಲ.

ఈ మహాంతరములో నదియందంత రత
గస్వత్రయం, ప్రతిభటన త్రయం, ప్రసం
నతినల ప్రారంభించారు. అనంతరము
ప్రస్థానములను ప్రకటించి పాత్రలన్నింటిని,
ఉద్యమములన్నింటిని, జనరంజకమైన
శబ్దాలన్నింటిని, అమరులందరిం
ప్రశ్నించారు. ఈ గ్రం
థ ప్రభావం తెలుసు
ప్రస్తుతం ప్రపంచ
యున్నది.

11 ప్రత్యేకించి ఈ సమయంలో ఇక్కడే
అనేకమంది ప్రజలు ప్రారంభించారు.
బంగారం ఎక్కువ వస్తువుల
సంస్కృత ఆంగ్ల భాషల్లోని
నిర్వహించారు. ఇరువురికి సంబంధం,
మనస్ఫూర్తిగా ఎందుకు అని అన్నా

[illegible]
[illegible]
[illegible]
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[illegible]

12 1920 [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

ದ ತಿಲಕರು. "ಸ್ವರಾಜ್ಯವು ನನ್ನ ಜನ್ಮಸಿದ್ಧಹಕ್ಕು"
ಎಂದು [illegible]
[illegible]

ನಡೆದುಕೊಳ್ಳದೆ ಅರವಿಂದರು
ಮುಂಬ್ರಾನಕ್ಕೆ ಹಾರ ಹೊರಟರು.
ಇದಕ್ಕೆ ಅರವಿಂದರು ಕಾರಣವಲ್ಲ.
ಈ ಭಾರತವನ್ನು ರಾಜಿ
ಮತ್ತೆ ಅರವಿಂದರು
ಬಂಗಾಳ ನಿಂತು ನಿರ್ಮಿಸಿದರು.

13 1922ರಲ್ಲಿ ಸಂಸ್ಥಾನದಲ್ಲಿ ಕಾಂಗ್ರೆಸ್ ಸಮಿತಿಗಳ ಪ್ರಚಾರವು ಜಾಸ್ತಿಯಾಯಿತು. ಈ ಮೊದಲೇ ಬೆಂಗಳೂರಿನಲ್ಲಿ ಕಾಂಗ್ರೆಸ್ ಸಮಿತಿ ಇತ್ತು. 1922ರಲ್ಲಿ ಮೈಸೂರಿನಲ್ಲಿಯೂ, ಮಧುಗಿರಿಯಲ್ಲಿಯೂ, ತುಮಕೂರಿನಲ್ಲಿಯೂ, ಮತ್ತೆ ನಾಡಿನಲ್ಲಿಯೂ, ಕಾಂಗ್ರೆಸ್ ಸಂಸ್ಥೆಗಳು ರಚನೆಯಾದುವು. ಈ ವರ್ಷ ಗಯಾದಲ್ಲಿ ಇಂಡಿಯನ್ ನ್ಯಾಷನಲ್ ಕಾಂಗ್ರೆಸ್ಸಿನ

ಅಧಿವೇಶನವು ನಡೆಯಿತು. ಈ ಅಧಿವೇಶನ
ಕ್ಕೆ ಮೈಸೂರು ಸಂಸ್ಥಾನದಿಂದ ಅನೇಕ
ಪ್ರತಿನಿಧಿಗಳು ಹೋಗಿದ್ದರು. ಈ ಅಧಿವೇಶನದ
ಲ್ಲಿಯೇ ಬ್ರಿಟಿಷ್ ಇಂಡಿಯಾದಲ್ಲಿ ಕಾಂಗ್ರೆಸ್
ಪ್ರವೇಶದ ಬಗ್ಗೆ ಭಿನ್ನಾಭಿಪ್ರಾಯ ಉಂಟಾಯಿ
ತು. ಮಹಾತ್ಮಾಗಾಂಧಿಯವರು ಈಗಾಗಲೇ
ರಾಷ್ಟ್ರೀಯ ಚಳುವಳಿಯನ್ನು ಕೈಗೆ
ತೆಗೆದುಕೊಂಡಿದ್ದರಿಂದ ಈ ಅಧಿವೇಶನಕ್ಕೆ
ಅವರು ಬರಲಾಗಲಿಲ್ಲ. ಕಾಂಗ್ರೆಸ್ಸಿನಲ್ಲಿ
ಅವರ ಪ್ರಸ್ತಾಪವು ಬರಬೇಕಾಗಿದ್ದಿತು.

13 ಇದೇ ವರ್ಷದಲ್ಲಿಯೇ ಪ್ರಿನ್ಸ್ ಆಫ್ ವೇಲ್ಸ್‌ರವರು
ಇಂಡಿಯಾಕ್ಕೆ ಭೇಟಿ ಇತ್ತರು. ಅವರ ಭೇಟಿ
ಯನ್ನು ಕಾಂಗ್ರೆಸ್ ಬಹಿಷ್ಕರಿಸಿತು. ಅವರು ಎಲ್ಲಿ
ಗೆ ಹೋದರೂ ಅಲ್ಲೆಲ್ಲಾ ಹರತಾಳಗಳೂ,
ಕರಿಬಾವುಟ ಪ್ರದರ್ಶನ ಮುಂತಾದುವು ನಡೆದುವು.

ఈబకుప్పురత్తిన రగావు శ్రీనివాసులవెంకట్రా
వదత్తైంటుం వదైందుళ్ళ. పింగళ్ళూరు
దండివల్లవదిర ఈబకుప్పురత్తినంద
క్కి ఉరశాలవన్ను ఉపటిప్పాక దివ
తినమ్, పొంబలసతినమ్, ప్రస్తనమంగాది
పొంబలతుల ఇనతిలగ సంతప్ప
తెంటిదర్.

14 శ్రీనివాసులవెంకట్రావన శిల్ప
రవిచర్గ రిష్టకుచ్చు రగాది శిల్ప
పవిజాన్యనమ్, సంయుక్తవలగ్గమ్, జన
కక్కి పెలరగారల ప్రారంభ్యగాలలు.
శిల్ప ర్చిచర్గ లంబిగాంరప.
శ్రీనివాసినవ్వ ఆత్మాలిలేద శ్రీ ర్వశ్వారా
లవతా, శ్రీ శశరాల రలకాదనం ద్ర
రలవరుం, పింగళ్ళూరవల్లు శ్రీకి.కిం,
రామవర్మ. జనాబ్ ఎస్.ఎస్.వం. కర్ణ

ಶ್ರೀ ಎಸ್. ಆರ್., ಎಸ್. ರಾಘವನ್, ಶ್ರೀ ಎಸ್. ಎಸ್.
ನಿಜ್ಞಾರರು, ಕುಮಾರಿ ನಲ್ಲ ಶ್ರೀರಂಗಯ್ಯಂ
ಗಾರ್ರರು, ಮಲನಾಡಿ ನಲ್ಲಿ ಶ್ರೀ ಜೋಶಿಯಾರ್ಯ
ಸ್ವರಾಮಯರು, ಪಾಲ್ತ್ರಿನಲ್ಲಿ ಬಳ್ಳಾರಿಕೆ ಲ
ವೆಂಕಟಯ್ಯರ ಕಿಲಕ ಮಾಡುತ್ತಾ, ಶಂಕ್ರಿ
ಕಂಠ್ಯಯನ್ನು ಬಲಿಷ್ಠಗೊಳಿಸುತ್ತಿದ್ದ ಕೆಲವರು
ಜನರಲ್ಲಿ ಅರಕ ಪ್ರಚಾರ ವನ್ನು ಬಳ್ಳಾರಿ
ಮಾಡುತ್ತಿದ್ದರು.

15. ಈ ಮಧ್ಯೆ ಮೈಸೂರು ಪತ್ರಿಕಾ ಪತ್ರಿಕೆಯಿ
ಕಲ್ಲಿಯಲ್ಲಿಯೂ ಹೋರಾಟವೂ, ಮೈಸೂರು
ಸಂಸ್ಥಾನದ ಒಡೆತನ ಕರ್ತವ್ಯವನ್ನು ಬರಲಾಯ
ಕ ಹೊಣೆ ರಾಜ್ಯಾಂಗ ರಚನೆಯನ್ನು ಜಾರಿಗೆ
ತರಬೇಕೆಂದು ಬಳ್ಳಿ ಹೋರಾಟ ಪ್ರಚಾರ
ನಡೆಯುತ್ತಿತ್ತು. ಶ್ರೀ ಹೊಸ ಕೆಹಾಸ್ಯ ಪುಸ್ತಕಾಲ
ರಮಬಂದ ಕರದಲ್ಲಿ ಪತ್ರಿಕೆ ಬರಿಕಲ
ಲ್ಲಿ ಈ ಸಂಬಂಧ ರಾವ್ ಬಲರಾಮ ಪಲ್ಲವರ

నరియుక్తిత్త. తా పుస్తకములతో,
అరశేగ్యకములతో, ప్రత్యేగ్య రంగులని
యూ, రాజ్యాంగ కుర్తారనియు అనర్హరి
యున్న కొలంధకలంకుక్తిత్త. సంస్థానదర్శ
రపు జనాభాంధ దర్శార పాన ఒలింపం,
అరరఖరభర రక్షరయు దమలంలవి
బరలం రని డియంరబలంంయు. శిల్పలయుడు.
మ్రంయ త్ర్యరల్లి ప్రా ప్రతివిధి ప్లియుల్లి
యూ కారి అవిశరా ఇకలంలధిగ్య త్వా.
శ్రీ శ్రీ ఇరలేయుంర ఎతిస్తుత్త దరల్లి
రచెలంరు రమ్యఅను హాలసవి సూత్ర
కమని హిందుర్వాళ్యం దాస్త్ల్లి ఇరలం
ధిస్సారిదుక్తిస్తు. ఆరరుం హారత్రి
పారర బరుకు పాత్రింపాయుతు. అంత
నదలింపు కొలగను, కొరను, పరాంధ
ధనరాంచర ప్రనా బలాంపుపుపాత్రియాయు
తు.

ಆಗ ಶಾಸನಸಭೆಯಲ್ಲಿ ಹಿಂದುಳಿದ ವರ್ಗ ಜನ
ಸಮುದಾಯದಲ್ಲಿ ಜನಾಂಗ ಅಸ್ಪೃಶ್ಯರಲ್ಲಿ
ಬದಲಾವಣೆ ಆಗಬೇಕೆಂದು ಕರೆಕೊಟ್ಟರು.
ಪತ್ರಿಕೆಗಳ ಮೂಲಕವೂ, ಶಾಸನಸಭೆಯಲ್ಲಿ
ಭಾಷಣಗಳ ಮೂಲಕವೂ, ಸುಧಾರಣೆಗೆ
ಹೆಂಡು ಕೆಲಸವಾಯಿತು.

16. ಈ ಎಲ್ಲಾ ಪ್ರಚಾರ ಚಳುವಳಿಗಳಿಂದ
ಅಂದಿನ ಸರ್ಕಾರವು ನಿರ್ಣಯಕ್ಕೆ ಬಂದು
ನಿರ್ಣಯವನ್ನು ಇನ್ನು ರದ್ದುಪಡಿಸಿ
ಸಂದರ್ಭದಲ್ಲಿ ಅಂದು 1922ನೇ ಇಸವಿ
ಯ ಪ್ರಜಾ ಪ್ರತಿನಿಧಿ ಸಭೆಯ ಸದಸ್ಯರಾಗಿ
ದವರಲ್ಲಿ ಸರ್ಕಾರದ ಆಡಳಿತ ಕರೆದು
ನ ರಾಜ್ಯದ ಸುಧಾರಣೆಗೆ ಒತ್ತಾಯಿಸಿದ
ರು ರಾಜ್ಯದ ಸುಧಾರಣೆ
ಯ ಬಗ್ಗೆ ಇವರೆಲ್ಲರೂ ಸಹಾಯ
ಮಾಡಿದರು ಅವರು ಪ್ರತ್ಯೇಕ

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ಬಂದು ಹೋಗುವುದನ್ನು ನಿಲ್ಲಿಸಿದರು.

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ಪ್ರತಿ [illegible] ನನ್ನು.
ನಡೆಸಿದರು. ಈ [illegible]
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[illegible] (Representative Assembly)

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ఇంజనజనసాంబంతసరస్వతు / ఇంజనసాబ
నిలిచె ధరనరు, ఇంజనలు శాంతసరస్వతు
కరచిలిసించరు ధరంబు. త్రిపాత్రపవివిసిజిని
బత్తిత్రసిలిచే ప బుసూరబలుశారవ్వ.
త్రిపాత్రవివిసిజిమునిలిసల అనసాంసశ్వి
పత్ర స్వాయు ఇశ్రాయంత సజిని ఆంసుచునా
వస్తాశ్రీలత్రసాంబుకు. స్వాయుఇశ్రాయం
సవ్విళానినసూత్రయ, బతి ప్రస్వకాలులను
తబ అశారసిక్కు. అరణ్యత్రిపాత్ర
కవిస్సనిబయుసుతసిలకల్లు. కంతరు
అశ్విసిలిప్రబలమునారవాణ్యంసవ
నిజుస్య నిలిచి త్రిపా ప్రత్రిమునుక
సప్తఅర్ప్యులునస్సతవింబుకు.
శ్రీలలితసిహిన ప్రశ్నరాంబురు
అంతరసులరవ్వి కనిప్పంబులు
లచిత్రసూరు త్రిపిసర సప్తిల్యసనస్వ
సతితి ఉంజాక్వంగరసిలిసుస్వ బంతిని
రరు. పంక్తానరవ్వి కుశారజిను

ఎక్కువగా ప్రకారకాలున్నవని
ఎందుబాటుం ఉరసంబంధమున్న వారిని
ఎలోకంద తేలవారు ఇవరు. ఎవరికి
చెప్పవారు తలరసంపై ఎంబడిరాని
తలాంబరు. ఆసంబంధం ముఖ్యం ఎక్కేత
తెలిసిందని కావాలని ప్రధాన ఎక్కువ
తెలుస్తున్నాం, సంస్కృత గ్రాంథిక
కాలాన్ని ప్రకారం నడుపుతారు, ప్రత్యేక
వాడుకలో ఉన్నా, సాంప్రదాయ ఉన్నా ప్రాంతీయ
ము. మనస్సులో ఉన్నది ఆచారం చెప్పారు. ఇది
వ్యవహారంలో ప్రాధాన్యం ముఖ్యంగా
వ్యక్తి జీవితంలో ఆధారంగా
జీవన్ని వ్యవహారం. అక్కడే
గ్రన్ను మొదలైనవారు, ముందు
రకాలైన వస్తువులు, ప్రత్యేక
చేరవలసిన ప్రత్యేకంగా,

శిఘ్రరమన్న శానంజే, ఆదిశక్తి
వెలసమాతువరు. ఈ పెలవ విధిల
నపంస్త్రమునమ్న నవిశవంరం
ఎత్తెంరునారరక్షె కృపా కృశవిథిష్ట,
మన్త్ర స్వయంభూధ ంచరవిగ్రహిం వి
నామమునంటి పే ర కుగత్తి క్రియర
నూతువరు, ఇలిఆ దం త్రిమ ఎత్తె
మన్త్ర సామగ్రిని.

19. ఈలెక్క ఒందు పూవసంతేయ
సంస్థానవత్తి క్రియంభనామువరువల
ఎన్నలెంరు, సంత్రిక సంస్థలెంకె
వెలెసంరు, సిలప్రసంత్రిక నుబంధముల
విగ్రహములసృష్టి. శివశక్తిపూనం,
ఎమసంపాలరశార త్రైలోక్యపాలిక
కృష్ణాంబుజ ఎక్షరసంపుత్ర

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ಕಗದಾಳಿನಲ್ಲಿ ಪ್ರಪಂಚಷ್ಯಾ ಕಟ್ಟಿಯಂ
ಬದಂತ್ಯೆಯು ಪ್ರಾರಂಭವಾಯಿತು. ಇದಲ್ಲಿ
ಯು ಶಾಂಯುಗದಂದಲಿ ಪ್ರಪಂಚದಗಳಲ್ಲಿ
ನ್ಯಾಯಾಲಯಶಾಲೆಗಳನ್ನು ತರುತ್ತಾ ಪ್ರಪಂಚ
ಶಿಕ್ಷಕರಿಗಾರಗಳಲ್ಲಿ ಪ್ರಚಾರವಣಿಕ
ತಲೆತ್ತಿತ್ತು. ಅದಂತೆ ರವಿಬಂಯಯು ಪ್ರ
ಪತ್ರಿಕಾ ಪ್ರವೃತ್ತನಲ್ಲಿ ಅಭಿವೃದ್ಧಿರಣಗಳಿ
ಇಷ್ಟು ಹೊಸ ವಾಂಭುತ್ತಿತ್ತು. ಕಗದಾಂನಲ್ಲಿ
ಅ ಶಾಂಯುಗದಂದಲಿ ಪ್ರಪಂಚಾಪ್ರಿಯ
ದುಷ್ಟ ಪ್ರಪಾಗನನ್ನು ತಲೆಂಬಯುರಣ
ಯುಗಾಂತರ ಬದುಕುತ್ತ ನತ್ರಿಕೆಗಳ
ಲಾನುತ್ತಿತ್ತು. ಸಾಧ್ಯಾರಣಾಕಾದಿತ್ತು
ಪಾತ್ರಗಳು ಆಪತ್ತಾಗಿ ಬರಲ್ಲಿ ವ
ಪಂಕರನಿಲ್ಲುತ್ತಿದ್ದರು. ವಹಿಂದಲಿ

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ಸಿರವಣಬನಿನಬಲ್ಲಿ ಹಿಂಸಯ ಆತ್ತಿ.

ಕಿಸಾಂ ಮುಸಕಳ್ಳಿ ಅಂಜನರು ನ್ಯಾಂಯಾರತಿಯು

ವರಕ್ಕೆ ಆಶ್ರೀರಂಅಕವಗೆ, ಪ್ರಯಕ್ಕರಸ್ಯರಾಂ

ನ್ಯಾಂಯವು ಕಿಸಾಕಿಯಾರುವರು. ಇಂಕಗ್ರಾಮ

ಕಿಸಾಂರಕಿಸಳಿಂದ ಅಬಠಸಾಯುಅಂಜನ

ರು ಕಿಸಾಂರಕಿರತುತ್ತಿದ್ದರು. ಪ್ರತ್ರಿಸಾಂಚಿ

ಸಿಕ್ಕಿ ಹಕಾಂರಬೀರನ್ನು ನಿಸಾಲರಿಕಿಸಾಂಸು

ಅವರನಿಪ್ರಸ್ತಿವಬಕ್ಕಿಕಿಅರರಕಿ ಹಕಿಸಾಂ

ರಕಿಗಳಿಲ್ಲ ರುಸಾರನಾಬವುರಿಂದುಬರಕಿಲಿ

ಸುತ್ತಿದ್ದರು. ಅವಿರಂರಕಿಗಳ್ಳಿಅವರುಬಹಿ

ಹಾಮುತ್ತಿದ್ದರು. ಅಂಜನರಿಗೆದ್ದ ಹಕಿಸಾಂ

ರಕಿಗಳನ್ನು ವಿಸಾಂದಿ ಅವರನ್ನು ಹಲಿ

ತಿ ಪ್ರಸ್ತುಮಕ್ಕೆ ಕಿಅಡಿ. ದಂಕಿ ಬಿಸಾ

ದ ಕಿಸಾಳ್ಳುಕನಕುಸಾರುಬಿಲಂಪ್ರನ

ಪ್ರಯತ್ನಿಸಿದೆ. ಇದಕ್ಕೆ ಬಂಧು ಶಿಷ್ಯರ
ನೆರವು ದೊರೆಯಿತು. ಈ ಪುಸ್ತಕ
ವು ಇದೇ ರೀತಿ ನನ್ನ ಹಿರಿಯ ಸ್ನೇಹಿತರ
ದ್ದು. ಅದರಂತೆಯೇ ಪ್ರತಿಭಾವಂತರು
ಸಿದ್ಧ ಪಡಿಸಿದರು. ಈ ಪ್ರಯತ್ನದಲ್ಲಿ
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

~~[illegible]~~

~~[illegible]~~

~~[illegible]~~

~~[illegible]~~

~~[illegible]~~

~~[illegible]~~

~~ಕಿಶ್ಶೆ.~~

ಈ ಅಶ್ವಸ್ತ್ರತ ವಿಚಾರಣೆಯು ಭಗವದ್ಗೀತೆಯ

ಶ್ರಕೃತಾ ಸ್ವಿಸಾರ ನಿರಾರದ ಈ

ಧರ್ಮ್ಯವು ರಾಶಿಲಲ ವಿಸಾಭ ಬಂದುರುವ

ಯನ್ನು ನೆಲ ವಿರು. ಇಮೆಲೆ ರಾಜನರು

ಶಾಸ್ತ್ರ ನರಶ್ರ್ಯಗಂರ ಮಲಕೊಕೆಗಳು

ಕ್ಷು ಅಧಿಕಾರಿಯೊತ್ತಾಯಿದರು. ಅಲ್ಲದೆ

ಕೆಲಿ, ಶಾಸ್ತ್ರ ನಂಬಲಿ, ಧರ್ಮಾರ್ಥವು,

ಶಕ್ತಿಗಳು ಧರ್ಮಸೂಕ್ತ ವಿಶಿಷ್ಟ ಸಂಬರ

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

23 [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

పారిపత్రక్షరిలో, అస్వస్థతా నివారణ. ఈ
వనితాలక్షముంతారలు, రసళ్లి చెప్పినారు
వరకారశెలబత్తునత్పని వహాంయమంతి
క్రొలక్ష్మార విక్రిరిళు. ఇష్టరరంగంత
తాంత్రిక రయబంతరునళ్ల ఇల్లని బంరలి
మంత్ర అరవి సింరయత్రిప్రక్షార
బఫుషిలదనియారుదాకత్త. శ్రీ. వి.
రంజనిలకాలు పారయరరు చెప్పినారు
సంస్థానప్రిబరుపరింరు అవరిక్షార
పత్తలయు పరద్దవి. వారిలు మాతలు
త్రయుక్తివి రాగ వత్తురపరరత్తి అరవ
స్తి యమన్న రంగరు. హరపవరంజంయ
రుబంతరు సంస్థానరింప్తిబరుప
రుపరియల్లెంరువరరారరపత.

24

1923 [illegible] 20 [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] 20

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] 1923 [illegible]

19 [illegible] 20 [illegible]

[illegible]

 

దక్షిణాఫ్రికాలో సత్యాగ్రహ ఉద్యమంలో

[illegible]. ఈ దేశంలో [illegible]

ఉ, మధురై, [illegible],

[illegible], [illegible], [illegible]

[illegible]

[illegible]

[illegible]

[illegible] సుందరలాల్

కృష్ణలాల్, ఎన్. ఎస్. హర్డీకర్, సుందర

[illegible]. ఈ దేశంలో

[illegible]

[illegible]

[illegible]

[illegible] ఉన్నారు.

ಸಂಸ್ಥಾನದಲ್ಲಿದ್ದ ಹಿಂದೂ ಜನರ ಮೇಲೆ

ನಿಜಾಮನವರ ದಬ್ಬಾಳಿಕೆ. ಈ ಬಗ್ಗೆ ಹಿಂದೂ ಸಂಸ್ಥೆ

ಗಳು ~~ವಿರೋಧಿಸಿ~~ ವಿರೋಧಿಸಲು ಸಂಸ್ಥಾನ ಹಿಂದೂ

ಗಳು ಹಿಂದೂ ಸಂಸ್ಥೆ ಯಾವುದಾದರೂ.

ಒಂದು ಮಾಡುವುದಾದರೆ ಅದು ಸರಿಯಲ್ಲ.

ಈ ಕಾರಣ ಹಿಂದೂ ಜನರ ರಕ್ಷಣೆ

ಹಿಂದೂ ಸಂಸ್ಥೆ ಆರಂಭಿಸಬೇಕಾಗಿತ್ತು.

25 1923ನೇ ಏಪ್ರಿಲ್ 21ನೇ ತಾರೀಖು

ಅಖಿಲ ಭಾರತ ಹಿಂದೂ ಸಭೆಯ ಅಧ್ಯಕ್ಷ

ವಿನಾಯಕ ದಾಮೋದರ ಸಾವರ್ಕರ್,

ಬಾಬು ರಾಜೇಂದ್ರ ಪ್ರಸಾದ್, ನರಸಿಂಹ

ಚಿಂತಾಮಣಿ, ಮತ್ತು ಪಂಡಿತ ಮದನ

ಮೋಹನ ಮಾಳವೀಯರು ಹಿಂದೂ

ಸಂಸ್ಥೆಯ ಸಭೆಯಲ್ಲಿ ಭಾಗವಹಿಸಿ

ಮಾತನಾಡಿದರು. ಇವರ

 

[illegible] ಬಂದಾಗ ಶಾಲೆ ಮೈಸೂರಿನ [illegible]
[illegible]
[illegible]. [illegible]
1923ನೆ [illegible] 10ನೆ [illegible]
[illegible] ಶ್ರೀ. ಎಚ್.
[illegible]
[illegible]. 1923ನೆ [illegible]
[illegible] 9ನೆ [illegible] 10ರಲ್ಲಿ [illegible]
[illegible] ಶ್ರೀ. [illegible].
[illegible]
[illegible]. [illegible]
[illegible]
[illegible] ಶ್ರೀ [illegible] ಎಸ್. ಪಿ. ನರಸಿಂಹಯ್ಯ,
ಎ. ಆರ್. ನಾಗೇಶ್ವರಯ್ಯರ್, [illegible]
ಶ್ರೀನಿವಾಸ ಅಯ್ಯಂಗಾರ್, [illegible] ಶ್ರೀ[illegible]

ರಾವ್. ಬಿ. ಕೆ. ಗರುಡಾಚಾರ್ ಮುಂತಾದವ
ರಿದ್ದರು. ಈ ಗ ನರ ರಾಂಪು [illegible]
ರಸ್ತೆಯ ಬದಿಯಲ್ಲಿ [illegible]
ದ ಈ ನ ಹಿಲ್ಲುಗಳಲ್ಲಿ ಮುಕ್ತ ರಂಗಮಂದಿರ
ಕಟ್ಟಲಾಯಿತು.

26. ಈ ವರ್ಷ ಶಾಸ್ತ್ರೀಯ ಕಲೆಗಾರರು ಸಂ
ಸ್ಥಾನದ ಮುಖ್ಯ ಮುಖ್ಯ ಪ್ರದೇಶಗಳಲ್ಲಿ
ಪ್ರವಾಸ ನಡೆಸುತ್ತ, ಶಾಸ್ತ್ರೀಯ ಸಂಗೀತ
ವನ್ನು ಬೆಳೆಸುತ್ತ ಬಂದರು. ಇದೇ ವರ್ಷ
ದಲ್ಲಿಯೇ ಸಂಸ್ಥಾನದಲ್ಲಿ ಹಿಂದೂಸ್ತಾನಿ
ಸಂಗೀತ ಪ್ರಾರಂಭವಾಯಿತು. ಬೆಂಗಳೂರಿನಲ್ಲಿ
ಎಸ್. ನಾಗರಾಜರ ಪ್ರಭಾವದಿಂದ ನಡೆದ
ಹಿಂದೂಸ್ತಾನಿ ಕಾರ್ಯಕ್ರಮ ಬಂದ ಪ್ರಾರಂಭ
ದಿಂದ ವಾದಕರ ಸಮೂಹವು ನೆರವಾಯಿತು.

 

28న శ్రీ ఎస్. ఎన్. వి. స్వామిగారుచేత

ప్రారంభించారు.

27 1924లో జనవరిలో హిందూపురంలో

వచ్చి జిల్లా కాంగ్రెసు మహాసభకు

బందరు, జిల్లా కాంగ్రెసు అధ్యక్ష పదవి

నిర్వహించారు. ఆ తరువాత

రామయ్య 1937లో ఎన్నికలలో

హిందూపురం నియోజకవర్గం నుండి

శాసనసభకు ఎన్నికైనారు

కొంత కాలము ... ఆ తరువాత

... కాంగ్రెసు ...

... 

... ... ...

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

28 [illegible]
[illegible] 1919 [illegible]
[illegible]
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[illegible]

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[illegible]

[illegible]

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[illegible]

[illegible]

[illegible]

ಆದುದರಿಂದ ಪ್ರಜಾಪಕ್ಷ (peoples party)
ಎಂಬ ಇನ್ನೊಂದು ಪಂಕ್ತಿಯು ಸ್ಥಾಪಿತವಾಯಿ
ತು. ಇವರ ಉದ್ದೇಶವು ಜನಾಂಗದ ಸ್ವಾತಂ
ತ್ರ್ಯ ಸ್ಥಾಪನೆ.

29 ಪ್ರಜಾ ಮಿತ್ರಮಂಡಲಿ ಮತ್ತು ಪ್ರ
ಜಾಪಕ್ಷ ಭಾರತದಾದ್ಯಂತ ಪ್ರಸಿದ್ಧಿ
ಹೊಂದಿ ಪ್ರಾಬಲ್ಯಗೊಳಿಸಿದವು. ಕೆಲವು
ವರ್ಷಗಳನಂತರ ಭಾರತ ಸಂಸ್ಥಾನಗಳ
ಪ್ರಜಾಸಂಘಗಳ ಪರಿಷತ್ತು
ಎಂಬ ಸಂಸ್ಥೆಯನ್ನು ಪ್ರಾರಂಭಿಸಲಾಯಿ
ತು. ಈ ಸಂಸ್ಥೆಗೆ ಪ್ರಾದೇಶಿಕ ಸಮಿತಿ
ಗಳು ಸೇರಿಕೊಂಡು ಬೆಳೆದವು. ಇದಲ್ಲದೆ
ಇತರ ನಾನಾ ಭಾಗದ ಪ್ರಾದೇಶಿಕ ಸಂಸ್ಥೆ
ಗಳು ಇದರಲ್ಲಿ ಸೇರಿಕೊಂಡವು.

ఈ పిూలవు సాదు సంక్షేయు 1937 రవరి

నూ న తిరు బంతవు. జరాబ్గం తవరభం

ర ఒక్కిశ్యనన్న హిం తద్దరుం సూత

వరశాం ఒరిశ్యలనక్ష్మి రింలవు సా

రుత్రా కివిధవ్కి సు బ్వనవు నననృబం

రుత్రిత్త. ఈ రింలవు సాదు బ్రాంనవి

యు కంక్షానర సాజకిలయ త్రీనకివి

బరకిఅరవహింయు నృంటు నూతవు.

1937 రవరినూ ౨రిఅశ్రీకి యుద్ధవు. ౨

రశ్లి యూపు పింయు వృత్తియు నృ

తిప్పిలకునర త్రుబలయుల్లి. చరిం

కిడిక్కిరర బ్రిటిష్ త్రాంక్యనలరర పు

త్రాను నుత్తు బిరం బాంయునక్షలయు

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

30 1924 [illegible]
[illegible]
[illegible]

ನ್ನು ಪ್ರಾರಂಭಿಸಿದರು. 1924ನೇ ಜನವರಿ
20ನೇ ತಾರೀಖು ಊರೂರುಗಳಲ್ಲಿ ಬೇರೆ
ಬೇರೆ ತಾಲೂಕುಗಳ ಕಮಿಟಿಗಳವರಿಯ
ಕು. ಇಂತಹ ಶ್ರೀ ಸಿ. ರಂಗಸ್ವಾಮಿ ಸ್ವರ
ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ನಡೆದರು. ಇದರಲ್ಲಿ
ಪ್ರತಿ ಹಿಂದೂ ಮುಸಲ್ಮಾನರು ಕ
ಮಾಸ್ವಾಮಿಯನ್ನು ಹೊಂದಿ ತಮ್ಮ
ಬಲದಿಂದ ಸಮಾಜ ಸೇವೆಯನ್ನು ಮಾಡಿ
ದೇಶ ಸೇವೆ ಮಾಡುತ್ತಿದ್ದರು.

31 ಮಹಾತ್ಮಾ ಗಾಂಧಿ ಯವರ ಅಧ್ಯಕ್ಷತೆಯ
ಲ್ಲಿ ಬೆಳಗಾವಿಯಲ್ಲಿ ಕಾಂಗ್ರೆಸ್ ಅಧಿವೇಶನವು
1924ರ ಡಿಸೆಂಬರ್. ಇದಕ್ಕೆ ಪ್ರತಿನಿಧಿ
ಯಾಗಿ ಹೋಗಿದ್ದವರು ರಂಗಸ್ವಾಮಿ, ಶ್ರೀನಿ
ವಾಸಯ್ಯ, ಕೃಷ್ಣಯ್ಯ, ರಾಮಯ್ಯ

ಲ್ಲಿ ಬಹುಮಟ್ಟಿಗೆ ಧನಸಹಾಯವನ್ನು ಮಾ

ಡಲಾಯಿತು.

32 ಬೆಳಗಾಂ ಕಾಂಗ್ರೆಸ್ ಅಧಿವೇಶನದ ನಂ

ಮೈಸೂರು ಸಂಸ್ಥಾನದಲ್ಲಿ ಕಾಂಗ್ರೆಸ್ ಕಚೇರಿ

[illegible], ಮತ್ತು ಕಾಂಗ್ರೆಸ್‌

[illegible]

ಕಂಡಿತು. 1925 ಮತ್ತು 1926ನೇ ವರ್ಷ

ಗಳಲ್ಲಿ ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಕಾಂಗ್ರೆಸ

ಕಾರ್ಯಕ್ರಮದಲ್ಲಿ ಅಂತಹ ಮುಖ್ಯವಾ

ದದ್ದೇನೂ ನಡೆಯಲಿಲ್ಲ.

[illegible] ಕಾರ್ಯಕ್ರಮ

ಪ್ರಚಾರ ಮಾಡಿದರು. ಖಾದಿ ಪ್ರಚಾರ ಮಾತ್ರ

[illegible] ಮಾಡಿದರು.

[illegible]

నటించుకు. ఎట్లా నటించుట్లు అయినా తే
రాజింపన్న ఎరబాలకత్తి శరబ్జేంచు
ప్రయత్న నటించుకు. అరటి అటిలాం ఆస్థి
జయప్రద సాధన అల్ల. పట్టింపటి అనుభవా
జీవితి అరరసం తృప ఆస్తిసాధి
నిస్త్రక రల్ల. అరరం ప్రసారాల
చేసే ఉదరా నటించు టిక్కు. ఈ
రహస్యల్లి స్థాపనం తంత్రయసాధి స్థలి
గుసంయసార ప్రశంగ నటించుకు.
శ్రీ తగరాం రు రంగ సంప్రదాయ
సాంప్రదాయ రసాత్రం సాయిత్రం
నల్లి బరుసారి పాఠానమన్నటిల్లి అన్నే
టిప్పిన గమనన్న కిసాటుక్కిరంగు.
ఆ నరసింహం ప్రహార, ప్రతిలోకప్రసార,

గ్రామప్రజలు స్థాం న ముంచారం తెలిసి నప

నలింతుక్షిరురిల అల్లి అష్టైశ్వర్యా విరా

రగ్రిసా చెప్పి నన పన తీరాతుక్షిర్లరు.

బలిర వక్రై రవనాక్షైం నాయుగ్రమన

తిన్ను నూతుపరు అప్పం క్షిరాఇరుల్లు.

అరలి అష్టైశ్వర్యా వినార గ్రిము ఇఫ్లై

మువు నూత్రు బల్లిం ఠగానార ఇఫు

పుష్ట నంరలి అనాతముప బందిపు

ఈ ఆష్టైశ్వర్యా బూత నన్ను తీసాలక్షిఉ

ఆక్షుబిరలి పంత్రాము బక్షార

జనక్షానూప్లై ఆరుప్రి ఠబల దిపల్లు.

అరరూత్రిల రన తూరురావవర్త్ర

రాము రుక్లై ముక్త్రనావి౨ర్లి ప్లైరా

రరరు.

33. 1925ರಲ್ಲಿ ಕರುಕು ಪಾರಖನರಸಿಂ
ಪ್ರರಲ್ಲಿ ರೀರಾಂಲಯ ತ್ರಶೀಲಗ್ರಿ ದ ರಸ
ಉರು ಹುಂರು ಶಾರಿ ದಶ್ಯಾತ್ರದನಲ್ಲಿ
ನಠಿನಲ ಯಕ್ಷಿದರು. ಈರಪಾರು
ಅಪ್ಪಶ್ವರಲ್ಲಿ ಬಂದು ಬತ್ತಿಸುನನರರು.
ಈದ ಶ್ಯಾತ್ರದ ಪಸುಪಲಯು ಇಠೀಕಂದು
ಗ್ರಾನರ ನಪನಲ್ಲಿ ಆರ್ಷ್ಯದರು. ಮಹಾಶ್
ಶಾಂತ್ರಿಯರು, ರಂಠಕಮರ ಪೀಠದ
ಪಾಳ್ರಲಮರರು ವರಲ್ಲಿ ಹಿಪ್ಪಿದ
ಆಕ್ತಿಪಶಿದರು. ಈದಶ್ಯಾತ್ರದ
ಪ್ರಲಪಾದ ಬಳರರತಿನಲ್ಲಿಯೂ, ಪಾರ
ಕಾಯಿದಿ ಅನಶಾಗಲ್ಲಿ ಪೀಠಿಪಾಲ
ಶಾಶ್ವಪಾಯಿತು. ಪ್ರಶಾಂತ್ರಶರಿತಿ,
ಪ್ಲಾ ಚಿಂತಯ್, ರಪನಿಶಾಲಿ, ಗ್ರಾಮ
ರಂಪಾಯಿತಿ ವಲ್ರಸಿಲ್ಲ ರಪಾಮರನ್ನು

 100

రిసిదు సెహ్యుదురిక్షదరాంరదు అరణ్య

రన్న రబ్రి కు. త్రి౯ మన్దాంరాం౭ ర ర ర

బాంలి ~~క~~ నాం రాత రనాంయంరి త్రిలె

లాంలింయత

34 వైహ్ర రబ్రి రనాం యచనాంరద వ్యం

సాద ఐందు రత్రి లింయన్న ఫింరతె ~~జ~~

లి ~~లా~~ లు అక్షగ్ని లిహ్రం తబెలింరు త్రి

కగతూరు రామఫంత్రరాయదు అక్షగ్ని

లెల్లరదు. అరక్ష వరారదుఅక్షగ్ని

లిాంతల్లి. ఆదురంరంర త్రికగతూరు

రామఫంత్రరాయదు కత్రరారామాందు

ఫంగఫ్లువ్లయన్ను త్రిరం౭వరదు.

39, 144, 107, 108, 45 లిరాదరార ంల్లు

లిాంలిన్, త్రిమనల క్ష్యన్న ~~[illegible]~~ వ్ల 2ర

లిలెల అనిలి రారక్ష ఫాంరురాంతరాంయదు.

శిరశి జరన్నిట్ల అవరు వ్యవసుత్తులతం
కె బింరపూతిర వర్ణ్య గ్రదమూనరళ్ళ
ఎరుంలిరరు. శ్రీ రామచంద్రాయురమ్మ
రక్తుకింనూతురుపు, బంధిమువురు, దూ
రరశిదుపెంతుడోంటిబతురుపు,
మంతానరింతియుల్లి అనరపేలర దష్టా
లికిత్తురంబ్రాంబిరు. ఇంరింరయా
జనశాన్యరింయు బదూరాకబంటాంబురు.
త్రిష్టత్రిని నిదిజి, స్వాయుంత్రాయురప్లి,
మంతారితినగ్గ్లి వరంపారనమ్మ బంరిమ
ర తతాపనగ్లు అవిలంపారపు. రనారి
యుర తత్రిపియమ్ము త్రరంతమురప్ప
రంబయవర్న యూతిర్గశ్రీకనతూరు
రామ చంద్రాయురమ్మ, ఆకత్రింలి ర
ంయువర్న తుయిత్రిదిర్గశ్రీ అకరం

ರಂಗಯ್ಯನವರನ್ನು, ಶಂಕ್ರನಂದ ಹೋರನ
ಕೊಂಡುಬೇಕೆಂಬ ನಿರ್ಧಾರ ಅಕ್ಷ್ಮೆ ಹೋರಟನ
ದಾಯಿತು. ಆದರೆ ಮಂತ್ರಿಮಂಡಲದ [illegible]
[illegible] ನಿರ್ಧಾರ ಅಕ್ಷ್ಮೆ ಶ್ರೀ [illegible]
ರು ಅನುಮತಿ ಕೊಡಲಿಲ್ಲ.

35. 1926ರಲ್ಲಿ ಬೆಂಗಳೂರಿನಲ್ಲಿ [illegible]
[illegible]
ಎಂಬ ಹೆಸರಿನ [illegible]
[illegible] ಪ್ರಾರಂಭವಾಯಿತು.
[illegible] ಹಿಂದಿನಿಂದಲೂ, [illegible]
[illegible]
ತು. ಇದರಿಂದ [illegible]
[illegible]
[illegible]
[illegible]. ಅದರ [illegible]

ಶಾ ಮುನಿಸಿಪಲ್ ಸದಸ್ಯರ ಪ್ರತಿನಿಧಿ
ಅಧಿಕಾರ ಕಸಿದು ಮಾಡಿಕೊಂಡಿತು. ತೆಲಂ
ಗಾಣ ಸಂಸ್ಥಾನದ ಜನತೆ ಕಾಂಗ್ರೆಸ್ಸಿನ
ಆಶ್ರಯದಲ್ಲಿ ಜನತಾ ಸ್ವರಾಜ್ಯಕ್ಕಾಗಿ
ಹೋರಾಟ ನಡೆಸಿದ್ದು ಸರ್ವವಿದಿತ.
ದಸ. ಆ ಸಂಬಂಧದಲ್ಲಿ ಕ್ರಾಂತಿಕಾರ್ಯಕ್ರಮ
ನಡೆಯಿತು. ಅನೇಕ ನಾಯಕರು ಸೆರೆ
ಮನೆ ಸೇರಿದರು. ಸಂಘಟನೆಯ ಕಾರ್ಯಕ್ರಮ
ದೇಶ ವಿದ್ಯಾರ್ಥಿ ಬಂದ ಕಾರ್ಯಕರ್ತರು
ದಳ ತಮ್ಮದೇ ಆದ ರೀತಿಯಲ್ಲಿ
ದ ಕಾರ್ಯವನ್ನು ನಡೆಸಿ ಹೋರಾಡಿದ
ರು ಪ್ರಜಾ ನಾಯಕರ ಕಾರ್ಯವನ್ನು
ಪಾಲಿಸಿ ಬೆಂಬಲಿಸಿದರು. ಸರ್ಕಾರ
ದರ್ಪ ದಬ್ಬಾಳಿಕೆಯನ್ನು ತಡೆ
ದಿದ್ದೇ ಸ್ವಾತಂತ್ರ್ಯ ಸಂಗ್ರಾಮದ

[illegible]

36 1926ರಲ್ಲಿ ಬೆಂಗಳೂರಿನಲ್ಲಿ [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

ಬೆಂಗಳೂರು [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

ಬೆಂಗಳೂರಿನಲ್ಲಿ [illegible]

ಲೇಬರ್ ಹಿಂದುಸ್ತಾನ [illegible] ಕೊಂಡ

ತಿಸಲು ಪ್ರಾರಂಭಿಸಿದ.

3) 1926ರಲ್ಲಿ ನಡೆದ ಮೈಸೂರು ಸಂಸ್ಥಾನ
ದ ವರ್ತಕರ ಸಮ್ಮೇಳನದಲ್ಲಿ [illegible]
[illegible]
[illegible] ನಡೆಯಿತು. [illegible]
ಬಿ. ನರಸಿಂಹರಾಯರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ನ
ಡೆದ [illegible] ಸಮ್ಮೇಳನದಲ್ಲಿ [illegible]
[illegible] ಸಂಬಂಧಿಸಿದ [illegible]
[illegible]
[illegible] ಗಳನ್ನು [illegible]. [illegible]
[illegible] ಗಳನ್ನು [illegible]
[illegible], [illegible], [illegible]
ಮತ್ತು ಆರ್ಥಿಕ [illegible] ಗಳನ್ನು ಪರಿಶೀಲಿಸಿ

ಅವುಗಳನ್ನು ಕಿಗಾದಿ ಆರಶ್ಯರ್ಕ ಪಾರರಂಳ್ವ
ತ್ರವುರನ್ನು ಕೈತಿರಂಳ್ಯಬೀಳೆಂದು ನಿರ್ಧರಿಸಲಾ
ಯಿತು.

38 ಇದೆಲ್ಲವನ್ನೂ ಮಹಾತ್ಮಗಾಂಧಿ
ಯವರು ಬಂದು ಹಂಚಿಕೆಗಳನ್ನು ಕಳುಹಿ
ದ್ದರು. ಲಾಂಯರುಗಳು ಬಂಧಿಕಾರ್ಯಕ್ರಮ
ವನ್ನು ಮುಂದುವರಿಸಿದ್ದರೆ ಅದರಿಂದ
ವರು ಕರ್ಮಕ್ಷೇತ್ರವನ್ನು ಸಾಧಿಸಿದರು
ಪರಂದು ಮಹಾತ್ಮರು ಆಜ್ಞೆಯಂತೆ ಲೆರನ್ನು
ಕಳುಹಿದ್ದರು. ಆದರೆ ತಿಪ್ಪನಾಯಕನಹಳ್ಳಿಯ
ನಂತರದವರು ಹಂಚಿಕೆಗಳನ್ನು ತಿಪ್ಪಣ್ಣ
ಅನುಸರಿಸಲಿಲ್ಲ ನಿನ್ನ ಬರುರು. ಅವರಿಂದ
ಬಂಧಿಹಾಕಿದರಾರು ಬಾದಿನಿಲುವರು ಎಷ್ಟು
ಬೆಳೆಸಿದ ಕೈದಿಯಾಳು ಆದೇಶಕ್ಕೆ ತಿಲಕರನ್ನು ಹೊರ
ಹಾಕಿದ್ದರು ಬರುದು. ತಿಪ್ಪಣ್ಣ ನಾಯಕನಹಳ್ಳಿ
ದಂಪ್ರವು 1935 ರರದ ಸುಗಂಧ ಶಾಸ್ತ್ರ

ಜೀವಂತ ಜೀವನದಲ್ಲಿ ಯಶಸ್ಸು ಗಳಿಸಿ ಅವನ್ನು ಯಾವ್ವ
ಸಾಧ್ಯವಿಲ್ಲ. 1935ರಿಂದ ಜೀವ ಅವರು ಅಸ್ವಸ್ಥ
ಪಾರ್ಶ್ವವಾಯು ಜೀವನದಲ್ಲಿ ಪ್ರವೇಶಿಸಿದರು.

39 1927ನೇ ಇಸವಿಯಲ್ಲಿ ಮಹಾತ್ಮಗಾಂಧಿ
ಯವರು ವಿಶ್ರಾಂತಿಗೆಂದು ರಾಜ್ಯಕ್ಕೆ ಬಂದು
ನಂದಿಬೆಟ್ಟದಲ್ಲಿ ಆರೋಗ್ಯ ಚಿಕಿತ್ಸೆ ಪಡೆ
ದರು ಅವರು ಹಿಂದಿರುಗಿದರು. ಗಾಂಧೀಜಿಯ
ವರು ಖಾದಿ ಪ್ರಚಾರಕ್ಕಾಗಿ ಪ್ರವಾಸ ಮಾಡುತ್ತಿ
ದ್ದಾಗ ಬಂದರು. ಅವರು ಇಲ್ಲಿ ಇದ್ದಾಗಲೇ,
ಸಭೆ ಸಮ್ಮೇಳನದಲ್ಲಿ ಭಾಗವಹಿಸಿ,
ಸತ್ಯಾಗ್ರಹ ಚಳುವಳಿಯ ಸಹಾಯ ಮಾಡ್ತಿದ್ದ
ತಮ್ಮ ಪ್ರಯತ್ನ ನಡೆಸಿದರು. ಗಾಂಧೀಜಿಯವರ
ಬಂದಿದ್ದಾಗಲೇ ಶ್ರೀ. ಸಿ. ರಾಜಗೋಪಾಲಾಚಾರಿ,
ಪಂಡಿತ ಮದನಮೋಹನ ಮಾಳವೀಯರು,
ಪಂಡಿತ ಮೋತೀಲಾಲ್ ನೆಹರು, ಬಾಬು

 

ರಾಜೇಂದ್ರ ಪ್ರಸಾದ್, ಜಮ್ನಾಲಾಲ್ ಬಜಾಜ್,
ದೇವದಾಸ ಗಾಂಧಿ, ಮಹದೇವ ದೇಸಾಯಿ,
ವಲ್ಲಭಾಯಿ ಪಟೇಲ್, ಮುಂತಾದವರು
ಶಿಷ್ಯರಾಗಿದ್ದರು. ಇದೇ ಸಮಯದಲ್ಲಿ
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

ರಾಜಶೇಖರ ಲಾಪಾಂಡುರಂಗರು, ನಂಜನಗೂ

ಡಿನ ಸುಂದರವಿಲಾಸ ಪ್ರಕಾಶನಾಲಯದಲ್ಲಿ,

ಕೃತಿಯು ಅಮಗುವ ದಕ್ಕದಂದ ಅಲ್ಲಿ

ಶಾಂತಿಸಂತ್ರಸನ್ನು ತ್ರಂದಂ ಭಿಸುಬಂದ

ಯಿಂದುಹೇಳಿದರು. ಅದರಂತೆಯೇ ಅಲ್ಲಿ

ಶಾಂತಿಮಂತ್ರದ ವಿಶಾಲತೆಂಯಿತು. ಕವನ

ದ ನಂತರಿಯಂದಯು, ವಿದರತ ನ್ಯಂದಯು,

ಕೆಲವು ಕಾರಣ ಇಲ್ಲಿಯುಂದಬೇಡ ಶಾಂತಿಯ

ಪ್ರಯೋಗವಾಯಿತು. ಇದರ ಮೇಲ್ಲ ಬಂದ

ಯನ್ನು ಅಬಲಪಂಡಿತ ವರದ ಸಂಪ್ರದಾಯ

ದಡಿದರು. ಶ್ರೀ ಬಾಪಾಂಡುರಂಗರಾಯರು ಮೊದಲು

ಶಾಂತಿಯ ಕಾವ್ಯವೇಳಿದರು. ಪ್ರಶಸ್ತಿಯ

ನಂತರ, ಈ ಶಾಂತಿಮಂತ್ರವನ್ನು ಕೇಳಿದವರು

ವರದರನ ವರ್ಣಿಸಿ ಬರೆಯಂತು, ನನ್ನ

ಮೇಲ್ಮ ಪರಿಣಾಮ ಬೀರಿತು, ಇದನ್ನು ನೆ

ನಲು ಪ್ರಾರಂಭಿಸಿದರು. ಫರಂಗರ ಸೆಲ್ಲ
ಶಾಂತನಬಿಂದಹಿಲು ೨ಂಕ್ಷೆ ಶ್ರೀರಾಜರಾ
ಬಿಯನ್ನುಂಗಾಂಯನ್ನ ರವಿ ಮನ್ನು ನೀಡಿದರು.

40 ೨ಶೀರ್ಷಕದಲ್ಲಿಯೇ ಬಿಂದುಗಳಲ್ಲಿ
ಬಂದು ಪಕ್ಕದ ಹಾತ್ರ ಮನವನ್ನು ಕ್ಷೌರಿಕರು
ಹ. ಮೈಸೂರಿನಲ್ಲಿ ಸ್ವತಂತ್ರ ಕಾರ್ಯ
ಬಲ್ಗರ ತಿನಾದಕ್ಕೆ. ಶತ್ರುಗಳನ್ನು ಹೊ
ರಡಿಸಬೇಕಾದರೆ ಫರಂಗರ ಅಪ್ಪಣೆ ಬೇಕು.
ಫರಂಗರ ಅಪ್ಪಣೆ ಯಾಚಿಸಿದರೆ
ಹೊಲ ಬಿಡರ ರವಿ ಯಾನಚಿಲ್ಲ. ಹೊಲ
ಪರದ ರಿಯಲ್ಲಿ ಶತ್ರುಗಳ ಹೊರಡಿಸುವ
ಪಂಚಯಿಕ್ಕಾರಗಾನಾರಿ ಅದನ್ನೆಲ್ಲ
ಗೆ ಹೇಳಿದರು ~~ಮಿಲ್ಲ~~. ಪಹಾಲ್ಲ.
ರಸಾಯಕ ಶತ್ರುಗಳನ್ನು ಹೊರಡಿಸಲು
ಶ್ರೀರಂಗಪಟ್ಟಣದ ರಾಜರ ಸೈನ್ಯ ಶ್ರಮದ ಯಾಕೆ
ಫರಂಗರ ಮ ಅಪ್ಪಣೆಯಿಂದಲ್ಲದೆ

ఇరక్కిడ వత్తిను త్తిర్థ రావాను బల్లంభ్

వి యనన్ని బం దగ్గుంబవ వక్కున్న దాత్రనర

రఉ ఇనన్నుల రుబి బింర వుుం రురంరఉ

త్రిరం ఖిబిరరు. బంరఘ్రాం బన్ల్లి అవిలఉ

రబియరరత్రిరివి వం శారరరాబి రత్రా

రావాంమునయు బరరు. ఈ బంరఘ్రాంబవి

క్కుర్రదా త్రనురన్న త్రిలబిలబలిలబి

శిలరారాను శాత్తిుయురలిత్రిరంఖిరా.

త్రిలబోంకలిరాత్తు ర్త్తుకాంయురు ఈకక్కా

ద్దాత్రనుర ఉరం జోరంర్కురరాంరళ్లి

ర్పురా రీంఅరాన్న్ను రురాబరరు. న్నుబూ

బనత్రిలబిర్థలంన్నునరరు మదాక్కాం

ది యురరలాంత్రి బిర్రదవన్నుత్రిలి

ప్తై నూబరరు. బరరిలలబిర్రఉ

న్న్ను రయురాబిబిర్థరు. ఇరలబలి

712

[illegible]

41 [illegible] 39 [illegible]

42 1927 [illegible]

ఆ న్వాలయాలను ఇరవై ఆరుగ్గ్ పుంగగరు.
ఈ కొంత్రీక్ లుబ్బెల్యన్య స్యకులింగరంల
నెర శ్వాలుంకెరంరుం, త్రిశవి గళ్ళం,
త్రెలప్యంరుంలీంలెజ్గరు.

43 1928 రల్ల చెంగ్యాంతల్ల రుంల్లాకీలె
చద్వాలనగర రెంయిరంబం ధగారబం
రు రెంర్గగరంటియలా నలరుశంక్షనర
రారుకెలయరల్ల బంరు రెంర్గబరంకీ
యున్నాంబరంలరు. గబ్బెబెలనెంల
త్రరంభరల్లలంరుం, రు దల్లెంకరర
రుంతలంల చురుగాయరు. ఆరరెలరు
త్రెశెగ్గిరం, వరకరష్యారచెచెంర
రంబంర్ర, రుష్ట వరశరప త్రట్టగళ్లి
వంశెనాకెగాష్యంత యుతగావరచల్లకీ
బ లంకరన్యుల్లెతరు ష్యప్యనెయ్యలరు.
ఈనరంటియతంబంధగారవిశారనె

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44 [illegible]
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45. [illegible]
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46. [illegible]

 

ಜತ್ತೆ ತಂಪೆ ಕಾಂಟು ಅವರ ಬಿಡುವರೇಟು
ಉಟು. ಅವರನ್ನು ಬಿಡುಗತಿವಾಉಂನ
ಊಂ ಶಿವಲ್ಲಿಲ್ಲೂ ಬಂಟ್ಟ ಕೋಲೆಂಬು ಬುಂಟು
ಪತ್ತು. ಕಂಟ್ 7 ಸ್ಂತ ಮೇಲ್ಗ ಧುಪ್ಪಿಣ್ಣೆ
ಬಿವಸ್ತೂಲವಲ್ಲಿ ನಗರ ಕಿಂಬು ವಂನ್ಯೂಂರ
ಯು ವ ಸ್ಥಿತಾಂ ಬಿಬು. ಅವರು ಯುರಲ್ಲಿ
ಕ್ಷಾ ಲ ಶಾರುಜನರು ಅಲ್ಲಿಗ್ಗ ವಂನ್ಯೂಂರಿ
ನಿರಾಂ ಡುತ್ತಿದ್ದರು.

4) ಅಕೇವ ವುಯಾರಲ್ಲಿ ಯೇಕವಸ್ತುಲ
ವಯಂಘನ ರಲ್ಲಿ ಸಂತವೇಟುನ್ನ ಬಗ್ಗೆ
ರಾಂಬಿಬು. ರೂತಲೇ ಬಾತಿ ವಸ್ತುರಾ
ರ ವುಖಲ್ಲಾವರವೇಂರುಬಂದುಕಾಜನ
ರ ಸೇಲ ಬಿದ್ದರು. ಗಾಟಿನಿತ್ರಾಂ
ಭ್ರಾಮಿಬು. ಎಲ್ಲೆಲ್ಲೂ ಹೊಂತರಾಟನ
ಳಿಂದು ಪು. ಇಲ್ಲ ಅವರನ್ನ ಹೊಕ್ಕ ರಮೇಲೆ

ప్యాకవ ప్రశ్న స్వరవస్తు ంరలికలుంబు కు.

ఆకెలలో ఈన లాంచయు వింతకు. మా

రవిఅవరంర బంరు వారరరవి నవర

రస్తిల్లు 144 వ (కెర్న్ శిష్యులు వారి

ంబస్త్రీరు. లారి నస్త్రీల్లు జనల్లియ

త్రు బర్రు పైన బత్రీ రత్రిలయుంప

నిత్య. ఈప్ర బనంలల్లి రరారు వరి

బారరంలి లల్లి రలనల్లి రంరు

జనరలబ్రాయు దుంటాయిరు. ఈ

ప్రబనంయి రయ వాని స్త్రీవారి వ

పోరని నింరలు. బంరనినియలంరి

రు. వరారు ప్రారనబు రరవశ్రి

బరనెలలో ఈ ప్రబనబ్బి నారలి

నలిరబ బంరు రవిబలసన్న శ్రీ

మరి శరబింబికినృనుం ఠనవం జలగా.
నణురనక.౧౦.౧ కైంకైరయ్యననక్షు:
లక్ష్మీకరన్నవి రుంతిగు.

48 నర: కైంకైంశరయ్యరబంయు
కుషురక్రుణి వంబంగురా అంహర్కన
క్రిశు. కిలవతింగ్యు హంయ్యక్రవన్హి
న వంతర తన్నురరఠంయిన్నక్రిశు.
ఈరరఠంయు గను విలయు రాజకి.
నరన్ని వికృగ్గా తరావి ఉక్రియన
యుబక్క రఠజబని నకీశ, స్ర బ
యునవంయరక్షి లంకంఠన్ను నఠ
యురరఠలతియక్షి రనుధ్రరనన్నా
లనిరుతబల్లనింరుం, వరారవు
క్రిన్నని జరాభ్యంఠయుంకల్లిఠర
నరఠంరలెనింకరు యుక్రియన
న్యాంమువనింరుం, నరన్నిబ్రు

శ్రీ కృష్ణ బహు సప్తమి న [illegible]

బుధు. అ న సం న సం త [illegible]

న ఖ [illegible] సం [illegible] న ల్ల [illegible]

త్రిజగద్విఖ్యాతి నగు శ్రీరంగధామంబు

ద వ రత్న ఖచించ ఖచించ ప్రాసాదమ్ము

ఖచించ ఐశ్వర్య సౌ [illegible]

సు యు రత్న [illegible]

[illegible] ఎంత [illegible]

సు: ౧౨౧ [illegible] పద్యం.

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[illegible]

[illegible]

రప్రివబేలారలి ప్రహ్రావ త్వార్దం వత్య
రమేలర జరాఘ్రాంఠవరరారవ్య రేలుఖ
కృడు ప్రఠినృషి రీరా రువురు ఆర్త్యరశ్రు
రసంరఘం, విఖవిఖు. దప్పరనేయల్లి
రిలవవరారాఠ ఉదాస్పయుదు శ్రీల
మక్ష మహారాశరరఠిషఆయీవర
ఎం రుమెమేంఠయుత్రిషవదిరిం
ఫ్కేంరు వరారవ ఆరవ్ర్యరీలవ
ఠంర వహ్రా రహాఠప్తె. ఎప్తి ప్రజర్గి
రీంయుం, 2రఠనరం రూఠ శ్రీసన్త్యూ
రూశ్రవరత్తె ఆరసాఉన్యజీల్యరీసాష్యలు
ఉఫ్క్షరీయుం ఫ్యఠంర 2రవ్యర్హురుం
ఆరురువఠయుప్తె నీంబుహారప్ఠిరీన
గత్రైయుం, శ్రూంవవవభైన్యత్రైయుం, ఎర్శి
ఎనురలివలంబులు.

49 [illegible] 29 [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

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[illegible]

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50 [illegible]

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51 [illegible] 1929 [illegible]
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[illegible]

52 [illegible]
[illegible]
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[illegible]

అనేక రాత్రి సమయమ్ము [illegible]

[illegible] స్వర్ణ [illegible]

కిరణములు శ్రీ [illegible]

వరకు [illegible], ని [illegible]

[illegible] రాత్రి సమయ [illegible]

[illegible] శ్రీ [illegible]

వర రాత్రి [illegible]

[illegible] రాత్రి సమయ [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] రాత్రి [illegible]

[illegible]

రాత్రి సమయ [illegible]

[illegible]

[illegible] రాత్రి సమయం